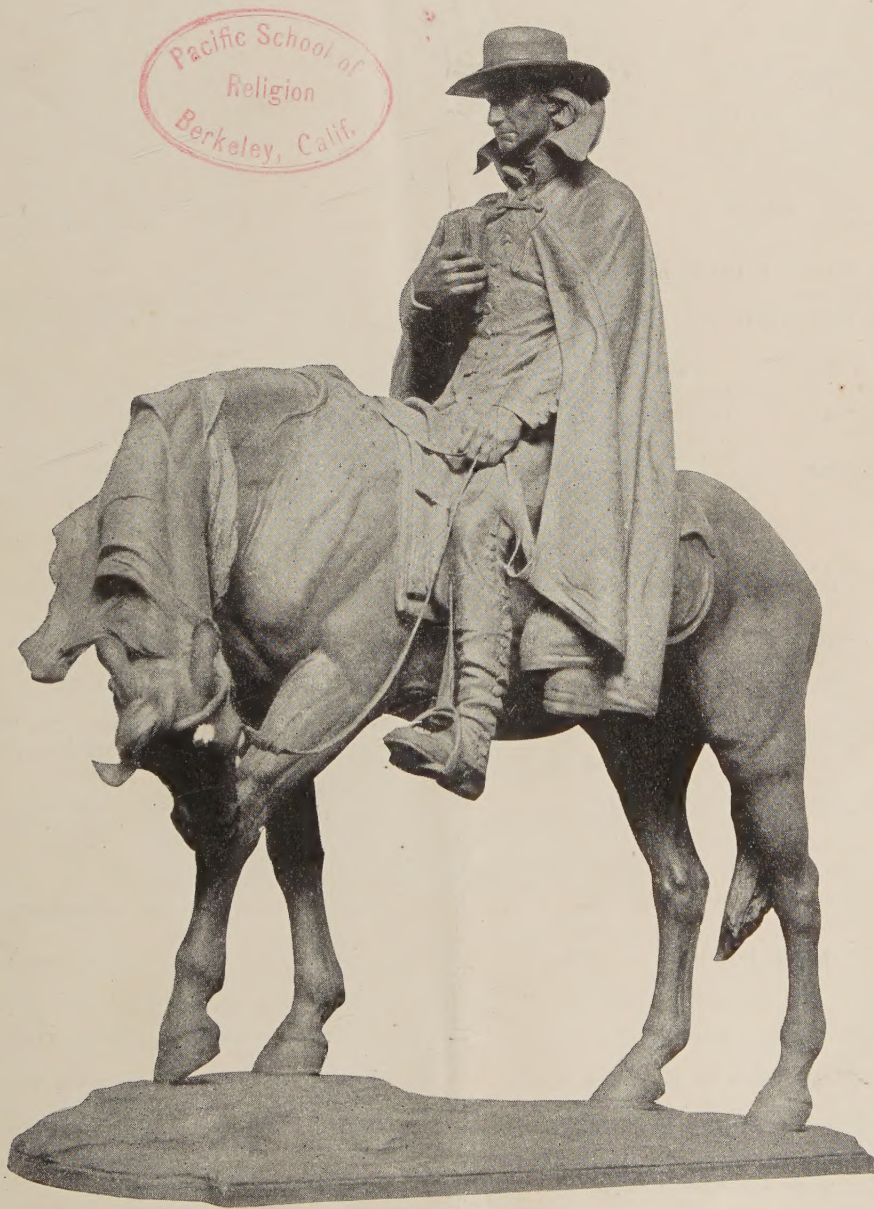


BIBLE SOCIETY RECORD



Sculptor, Augustus Lukeman

Courtesy of *The Christian Advocate*

EQUESTRIAN STATUE OF FRANCIS ASBURY ON
THE AVENUE OF THE PRESIDENTS, WASHINGTON

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On the Upper Andes

By Rev. W. F. Jordan, Secretary, Upper Andes Agency

ON the table-land of Peru and Bolivia the most dreaded of all diseases is pneumonia. In that altitude, 13,000 feet above sea level, the rarity of the atmosphere is such that decreased lung capacity is fraught with the gravest consequences. Mr. McKinney, our new representative, has been an illustration recently.

A Life Saved by Forethought and Coöperation

The saving of his life was undoubtedly due, under God, to the presence of mind and forethought of Mr. Washburn, superintendent of the Methodist Mission. As soon as pneumonia was feared, and before the attack was declared such by the doctor, Mr. Washburn had seen the officials of the two railroads, and made arrangements to have an engine and a special car held in readiness to start immediately for the coast, two hundred miles distant.

Hardly had Mr. Washburn returned from making this anticipatory preparation, when the doctor diagnosed the case pneumonia, and the only hope of recovery, immediate removal to the coast. Fortunately everything was ready.

In an almost incredibly short time Mr. McKinney, in charge of a doctor and nurse, was being rushed to Arica, on the coast of Chile. So serious was his condition, that Mrs. McKinney, remaining behind with the children, hardly expected to see him alive again. Dur-

ing the trip over the tableland, Mr. McKinney's life hung in the balance. "Let us make greater speed, if you can," wired the doctor to railroad headquarters, when the "special" was stopped at a way station. All traffic was then suspended until the speeding engine passed in the race for

life. The crisis passed during the descent; and by the time sea level was reached, though he was exhausted and weak, Mr. McKinney's temperature was normal. The race had been successful by what seemed the narrowest of margins. Complete recovery has been a slow process; but we all thank God and rejoice that he has been spared to us.

In Their Own Tongue

Under the supervision of Mr. McKinney, Sr. A. Medina has been employed and is devoting part time to translation of the Gospels into Aymara. Mr. Penaranda, pastor of the Indian work of the Methodist Episcopal Mission in La Paz, is also helping with the work.

The interest that the Indians themselves take in the efforts being made to bring to them the benefits of the gospel, is very encouraging. The Indian peons working on the new church building of the Canadian Baptist Mission in La Paz speak of it constantly as "our church." There is always present an Indian element—men in ponchos and women with babies on their backs—at both Baptist and Methodist church services.



THE REVEREND AND MRS. MCKINNEY AND CHILDREN

Mr. and Mrs. McKinney share their time between the American Bible Society and the Methodist Episcopal Mission. The half year given to the Bible Society is devoted to encouraging the circulation of the Scriptures among the Indians on the Upper Andes, and, particularly, to supervising translation into Aymara.

"Your word was very sweet to me," remarked an old Indian, who had remained behind at one of the services, after I had spoken of the efforts of the American Bible Society to have the message of salvation published in Aymara.

Indian Persistence and Its Outcome

Four years ago, Juan Ayllon, a young student of the Methodist school in La Paz, saw



SUNDAY SCHOOL OF BOLIVIAN INDIAN CHILDREN

Mr. McKinney in the center, Mrs. McKinney at the right, Dr. Burrows, of the Bolivian Indian Mission, at the left.

a notice of the opening of a Bible school for the training of Christian workers in far-away Guatemala. Through the influence of the missionary teachers in La Paz, he had been converted, and he longed for an opportunity to connect himself with some institution that would give him just such training for work among his own people as this school offered.

He wrote for particulars and was told that he would be welcomed, provided he could come.

The 2,500 miles from the interior of Bolivia to the interior of Guatemala did not discourage Juan Ayllon. He got together sufficient money to take him to Lima, Peru. Here he found employment with a carpenter, until offered an opportunity to work his way as a stoker on board a freighter as far as Panama. Imagine his disappointment when, instead of sailing north, the boat started south and spent some time visiting the ports of the Chilean coast before starting for Panama.

Reaching Panama, finally, a month later than he had anticipated, he washed himself, packed his grip, and came on deck prepared to land, only to find that the ship steamed through the canal and through the bay on the Atlantic side out to sea, bound for New York, without giving him the opportunity to get ashore! Disappointed again, he returned to his work in the stokehole!

A Bible to the Rescue

Discharged in New York one wintry Sunday morning, on leaving the wharf he was searched by the police. Finding a Bible among his possessions, one of the officials directed him to a Quaker Sunday school. Then his fortune took a sudden change. Verifying his story by wire, friends he met there received him into their homes; money was supplied, and in a few days he was traveling by Pullman to New Orleans, where he took a steamer for Guatemala's eastern port, and arrived at school but a few weeks late.

Graduating after three years of training, Juan Ayllon had inspired such confidence that the Friends' Church of Guatemala is supporting him and his young wife as their missionaries to Bolivia.

They have not yet decided on a location for the new mission, and with the consent of the Guatemala Church, Mr. Ayllon has been helping with Bible work among the Indians of Bolivia, into whose language he hopes some day to help translate the Gospels. Who says apostolic times are ended and the days of romance passed?

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The Foreign Missions Convention

THE Foreign Missions Convention at Washington will have concluded its sessions ere this is read. All signs point to a large gathering and uplifting sessions. The American Bible Society will be represented by fifty-one delegates from its Vice-Presidents, Man-

agers, Officers, Agency Secretaries, and Auxiliary Societies. The place of the Bible in the missionary program is to be the theme of one of the general sessions; while one of the simultaneous meetings has as its subject "Translation and Dissemination of the Bible."

A Great Pioneer Colporteur

FRANCIS ASBURY, a photograph of whose equestrian statue adorns our cover page, was the pioneer bishop of the Methodist Episcopal Church in the United States. Sent over by John Wesley in the days of the Colonies, he remained in the country of his adoption after the Revolution and was ordained to the episcopacy at the Christmas Conference in Baltimore, in 1784. He presented to President George Washington the greetings of the Conference.

He was an intrepid traveler in all the regions of the growing nation: ever weary, ever going onward, fording rivers, journeying through the wilderness, visiting the little hamlets from which great towns and cities have sprung.

Everywhere he carried the Scriptures in his saddlebags; and the sculptor, Augustus Luke-man, has most naturally placed the Bible in his

hand, even on horseback. It was ever with him.

He was a member of the earliest Bible Society founded in America; and he is reported to have said, when scattering the Scriptures among the people when he was too ill to preach, "Now I know I am sowing good seed."

It is an interesting fact that in 1816, the year of his death, the American Bible Society was founded. As if providentially a great organization was created to carry on the task of these brave pioneers, whose individual work had been so triumphant.

The church which he shepherded has been true to his example, and has continued to express its interest in the circulation of the Scriptures, not only in the United States, but throughout the world, supporting the American Bible Society, as its representative in this work.

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Notes and Comments

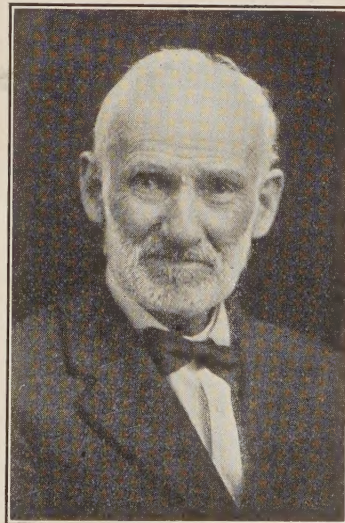
A SENSE of loss and sadness pervaded the January meeting of the Board of Managers. The deaths were reported of two whose faces had been familiar at many previous meetings, and whose interest in the great work of the Society was very deep. Former Corresponding Secretary of the American Bible Society, the Reverend John Fox, D.D., LL.D., died at his home in Easton, Pa., on December 24, 1924, and J. Marshall Stuart, long a member of the Board of Managers, died at his home in New York, on January 3, 1925. Beautiful floral wreaths had been sent to both homes by President Hyde on behalf of the Board of Managers; General Secretary Haven was present at both funerals, as were a number of the Managers at that of Mr. Stuart. Special committees have been appointed to prepare memorial minutes, which will be printed in a later issue of the RECORD.

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THE American Bible Society was glad to participate in equipping the "Christmas Ship of Friendship," by providing a generous donation of Scriptures. A federated group of women, representing different churches, was sponsor for this Christmas ship, that arrived in Germany, November 28th, with clothes and cloth for the needy, evaporated milk for the children, cod-liver oil for the weakened, and many special gifts. Miss Wood, the daughter of President Emeritus James Wood, was particularly active in this, as she has been in similar

services to the needy of the Central Powers from the time of the world war.

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WE wish our readers to see the face of Charles F. Koehn, of Springfield, Illinois. Mr. Koehn is in his eighty-third year. He is just starting to read, for the fourteenth time, the Bible he bought in 1866. He had read through eight times a Bible previously owned.

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To our friend and fellow-worker, the American Tract Society, our cordial congratulations as it approaches the celebration of its one hundredth anniversary in May, 1925. May increased opportunities be met by increased support, as it endeavors to accomplish the work for which it was founded, and now carries on from its new headquarters at 7 West 45th Street.

It was certainly pleasing to those in the Home Office, and perhaps will be suggestive and inspiring to our RECORD family, to read a letter from one who had recently constituted himself a Life Director of the American Bible Society by a gift of \$150. He wrote:

I have been interested in the Society and its great work for many years. My grandfather was a Life Member of the Society. My father was a regular contributor to its funds, and throughout his life was deeply interested in this work. My mother is a Life Member, and is also greatly interested in the Society and its work. With these traditions and examples before me, I have every reason for feeling a strong personal interest in it, and it is gratifying to me to be able to feel that I have even a small share in forwarding the work which it is doing.

THE Fairview Reformed Church of Grand Rapids, Mich., reports very successful work in week-day religious instruction in co-operation with the public schools. Children of the grades and high school are dismissed for stated periods for instruction at the church, by the pastor, in catechism and Bible. The work done is of such a character as to receive academic credit in the public schools. An interesting feature is that this school of religion attracts a larger percentage of children of the community not connected with the church than of church children.

OUR attention has been called to the fact that Iowa has not yet made reading of the Bible in its public schools compulsory. Such action was taken by the Senate, but was not confirmed by the Assembly. This corrects the contrary statement on page 180 of our November issue.

OUR congratulations to "The House of Longmans" on the celebration of two hundred years of publishing. Longmans Green & Co., the more familiar name in America, have issued a pamphlet reviewing the two centuries. It is interesting to learn that this house is the regular descendant of the printer who published as his first book the famous "Robinson Crusoe."

THE daily press reports the discovery, by an expert of the British Museum, of a crumpled leaf of papyrus believed to date from about 300 A. D. It was found among a collection of papyri destined for the library of the University of Michigan, and contains portions of the twenty-sixth chapter of the Gospel of Matthew. Prof. Kelsey, of the University of Michigan, states that, except for the omission of the word "new" before the word "Testament" in the twenty-eighth verse, the text is substantially that with which all are familiar.

INDICATIVE of the interest the Bible has as a news item, was the recent announcement "Customs admits Shakespeare's Bible." The article which followed this caption definitely stated that the owner of the Bible did not believe it to have been the property of Shakespeare; but the handwriting in the Bible having been attributed to Shakespeare gave it a special interest.

Dr. Rosenbach, the owner of the above Bible, is reported in the press also to have brought from Europe this summer a Bible which belonged to Dr. Johnson.

THE *Newark Evening News*, of Saturday, December 6, 1924, gave the major part of a page to an account of the American Bible Society and, particularly, an interview with the Rev. Arthur C. Ryan, Secretary of the Levant Agency, who is helping at headquarters since the resignation of Mr. Mann. Pictures of Dr. Haven, Mr. Ryan, and workers in China and Egypt accompanied the article.

WE would share with our friends the gracious spirit and grateful thought of the following letter from one of our generous donors:

About two years ago I met with an accident to one of my eyes. While in the hospital the physicians had hopes that the sight was not destroyed. Unhappily it was, and consequently I am seriously handicapped. During the most critical period I prayed earnestly that the sight might be spared or that the injury might be minimized or that I might be given grace to bear the affliction whatever it was. God answered my prayer, and in gratitude I enclose a check for \$100, to be used in printing his Word so that the blind may read it.

THE dearth of Scriptures in our midst, as well as the ignorance about them—a reflection on, and a challenge to, our nation—is illustrated by this paragraph from the rector of an Episcopal church in Maryland:

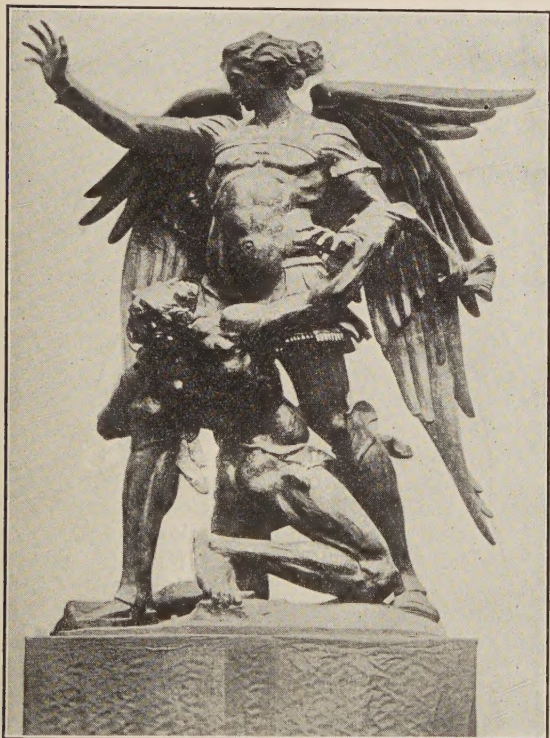
This is a coal mining section inhabited chiefly by English-speaking people, yet very few homes own a copy of the Bible. In my Bible Class of over seventy members, we have been studying St. Paul's Epistle to the Romans, yet I find not one has ever read the book, while only about six have a Bible. This is a class whose ages are between twenty and sixty-five.

AN opposite note is struck by the chaplain of the New York State Soldiers and Sailors' Home, in expressing appreciation of Scriptures supplied by the American Bible Society:

If you could have seen one of our Spanish War veterans asleep on his cot this morning, as I did, with an open Bible that I had given to him, resting on his breast where it had fallen when he dropped to sleep, and could have seen other veterans fondling old and secondhand copies of the Scriptures, I am sure that you would feel that you are performing a great and

valued service in providing the books. There seems to be a revival of interest in the Bible among the men, and I am quite frequently asked for Bibles and Testaments. * * * Your contributions of books are doing much good here. Only men who are sincerely desirous of knowing about the "power of God unto salvation," or who seek the comfort afforded by the gospel, ever ask for the Scriptures, and if you could see their faces light up when I tell them that I can, through the agency of the American Bible Society, provide them with the New Testament or Bible, I am sure that you would feel that great good is being done.

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"JACOB AND THE ANGEL OF THE LORD"

We have been interested by the statement that the German colony in Mexico has presented to Mexico, in memory of Beethoven, the striking group represented in the picture above. It is the work of Professor von Gosen, and is to be erected in Mexico City, according to the *Times World Photos*, through the courtesy of which we have the picture.

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A REPRINT of several columns of letters in the *Durant Daily Democrat* has reached us. They are selections from a large number written by children of the various schools of the city telling of the benefits they had received from reading the Bible. Their ages run from seven to fifteen years. It may be remembered that Durant, Oklahoma, is the scene of the remarkable accomplishment of the Rev. James H. Summerton in getting the teachers and pupils of the public schools interested in the daily reading of the Scriptures. Any desirous of

further information will find it in the January, 1924, number of the *BIBLE SOCIETY RECORD*. At random, we quote three letters by youngsters of ten or less:

The Bible has learned me to believe in God, and has also learned me not to believe lies, and to be good.

The Bible taught bad little boys and girls not to lie and to praise God.

I know more about God now than I ever did. I have learned that the Bible is the most interesting story there is and a true one.

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By request, we are republishing on page 31 what has been one of the most popular leaflets in the history of the American Bible Society, "How to Use the Bible." Copies may be had by application at the Bible House, New York, or from our Home Agency Secretaries. The adult Bible Class of the First Presbyterian Church of Jersey City, with our permission, printed it on one side of a card with an announcement of their own on the reverse, giving their topics for the winter months, November through March.

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THE *New York Spectator*, in its issue of May 18, 1824, devotes the first two columns of its first page to an account of the Annual Meeting of the American Bible Society held on May 14, 1824. An address by the President of the Society, Hon. John Jay, the first Chief Justice of the Supreme Court of the United States, and close friend of President Washington, "was replete with dignity and interest and was worthy of its author and of the occasion." In support of resolutions addresses were delivered by: Hon. Bushrod Washington, John Quincy Adams, Francis S. Key, President Day, of Yale College, Colonel Richard Varick, a mayor of New York City, Major General Gaines, of the United States Army, and the Hon. David Daggett. "We noticed gentlemen from the East and West, from the North and South, whose principal object in visiting the City was to be present at the celebration. His Excellency Governor Yates, all the judges of the Supreme Court, the Hon. De Witt Clinton, and many other gentlemen of distinction were also in the room."

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The *Rhode Island American*, for June 1, 1824, printed in full the address of the Hon. David Daggett on the occasion of the Annual Meeting above mentioned. Of him, the editor adds the note:

Mr. Daggett is now a distinguished lawyer of Connecticut and a few years since was a prominent member of the United States Senate.

From Notebooks of Workers

By Rev. J. L. McLaughlin, D.D., Secretary, Eastern Agency

ROMANCE can scarcely produce as fascinating tales as come from the lips of the colporteurs, or can be culled from their diaries and correspondence. Here are a few:

"He was a stranger, waiting with me on the subway platform. I handed him one of the penny Gospels of John. A week later, he accosted me and asked if I had any more, which he could get for some friends. This casual acquaintance led to an invitation to attend our church, and he and his entire family have just joined. What percentage return was that for that Gospel?"

* * *

"You will be interested to know how we used the Penny Gospels. Each scholar was given one at Sunday school, and asked to give it to some other child who does not attend Sunday school, with an invitation to come and join us. As a result, quite a number of new scholars were added to the school."

* * *

"I had canvassed every home on the street, excepting one. At none had I made a sale or found a desire on the part of the inmates to possess or know anything about the Bible. There was this one other house. I was tempted to leave it, as it stood back at some little distance from the street. But something prompted me to go ahead. I found a sick mother, and three little children. The house was poor but spotlessly clean. When the woman found I was a 'Bible man,' tears sprung to her eyes as she told of the years since she attended church back home with her father and mother. She had married against her parents' wishes, and misfortune seemed to have attended her continually. Her husband was good to her, but simply had not seemed to be able to 'git ahead.' She had no Bible, and no money to buy one. But her eyes glistened and her weakened hands trembled as she hugged one of the Books to her breast. I have thanked God many a time for the Bible Society; but I think I never before so rejoiced in it as I did then in that, through its offices, I was able to make a grant of a Bible to this hungry soul."

* * *

"One of the greatest joys that I have had in this glorious year was when I came across a group of girls filled with the Spirit and ready for work. Just seven years before, I had put the first Bibles they had ever owned, into their hands, and God had blessed them with a teacher who knew the power of the gospel. This class of girls under my direction visited six villages,

distributing 3,000 Gospels, many of them at their own expenses, sending two hundred, for which they paid, to the Auburn Penitentiary."

* * *

"He was a big, burly colored man, and as he came into the office, I wondered what he could want. He shyly informed me that he had only recently taken unto himself a wife, and setting up their household they decided that they wanted a Family Bible. He said, 'I never was quite certain that I cut git along alone without a Bible; but I sho' don't want try to run a family without a Fam'ly Bible.' I saw him a few weeks later, and asked him about his wife, his house, etc. He said they hadn't bought much furniture yet; that they had only two chairs; but 'Sho', he replied, 'we co'ld sit on one chair, if necessary; but we sho' couldn't git along without that Bible.'"

* * *

"Do you remember me?" The question was asked by a husky cabdriver who drew up beside the curb where I was waiting for a car. 'Sorry to confess it, but I do not,' was my reply. 'Well, do you remember one night several months ago, as I dropped you at the depot, you handed me a little book (a Gospel), and said it was my tip in addition to the fare; and as you left, you said, "Good-bye, if I don't see you here any more, I'll meet you in heaven." Well, I took that little book home, read it through, and found that it was only a part of the Bible: so I went and bought a Bible, and have read it through. Cannot say that I am all that I should be, but I'm glad you gave me that book that night, and that you said what you did. And, Mister, I'm trying to live better than I did; for there are others I'd like to meet in heaven also, and my dear old mother is one of them.' Who can say that gift was not worth while?"

* * *

"A short time ago, I sold to a contractor and builder here a \$5 Bible. 'I want this Bible for street work,' he said. It seems that, two years ago, I was speaking at a meeting in East Rochester. This contractor happened to be there. I had said in closing, 'A man is either saved or lost?' This man was a 'church member,' though far from being a saved man. He went home with his wife, and that night, for the first time, set up a family altar. I have sold him many Bibles since, and he is doing a splendid work for God. He has opened a mission in the neighborhood where he lives, and has told me since that, in my offering of the Scripture

that night, I was the first man that ever made him feel his need of Christ, and the gospel."

* * *

"There were only about twenty-five houses in the little village, but I found that six of them were without any sort of Bible or Testament whatsoever. Three of these gladly bought Bibles; one did so when urged; one accepted a Testament as a gift, and one absolutely refused to receive one even as a gift, saying that they had been told that it was a bad book, and that they must have nothing whatsoever to do with it.

"At one house I was roughly accosted by the woman of the house, and informed that, as I was such a husky chap, I ought to be ashamed of myself not to be out at work, instead of going around doing such easy [*sic*] work as

selling Bibles. Her vehemence made me quite introspective, not to say ashamed of myself. I walked on up a steep hill, undetermined whether to call upon a man whom I saw hoeing potatoes in the lot behind his house, or to go on to the top of the hill, and go out into the pasture and meditate myself out of the blue funk that the lady's tirade had plunged me into. I decided in favor of the potato hoer. Hearing who I was, the kind-hearted old farmer took me into the house, treated me to a drink of the finest sweet fruit juice imaginable, and, after buying a handsome Bible for his granddaughter, would scarcely let me go, so delighted was he to have a representative of the Bible Society whom he could entertain. It was a real benediction to be with him. Such a contrast—the two. Thus it is ever, day by day, in this work."

An Ancient Saint Enjoys His Bible*

And Drops Some Hints

By Chester W. Quimby

HE forgot to sign his name. His was a long poem of 352 lines, in twenty-two verses of eight couplets each. Perhaps he was tired. Certainly he never thought his poem would be read some 2,300 years later. And he failed to sign his name. Yet we can infer many things about him, and much more of himself he tells us directly. But not his name. He forgot that.

He loved poetry. His poem is so finished and polished that he must have written many others. But they are lost, except possibly—just barely possibly—one torn fragment. His poem is not a rich, moving lyric, but carefully studied didactic verse. Its style, while not full of music and rhythm, is extraordinary in its variety, depth, and simplicity.

He liked puzzles. The construction of his poem shows us that. All eight couplets in the first verse begin with the first letter of his alphabet. All eight in the second verse begin with the second letter. And so on through all the twenty-two letters of his language, in their order. Think of all the puzzling, juggling, arranging, and rearranging he must have done to write such a poem. How he would have enjoyed cross-word puzzles! Evidently he was a man of patience and resource to put himself to all the trouble of writing his long, hard, alphabetic poem.

He must have been a good teacher. His poem was written to teach, not to sing. And he knew how to make it teach. He put it in that

alphabetic form—following his queer A B C D E's straight through—so it could be more easily remembered. He made the couplets easy to recall by balancing the first line with the second. And he knew how to be plain, direct, clear. These are marks of a good teacher.

He tells us frankly that his life was very hard. He was having no easy time of it. He was often sorely tried. "I am much afflicted," he says. He suffered from contempt and ill-treatment, and he prays, "Remove from me reproach and contempt. Leave me not to mine oppressors." Those in high station despised and persecuted him. "Princes also did sit and speak against me; they persecuted me without cause." He was even in danger of his life. "My life is in ceaseless peril, and they had almost made an end of me." These trials tempted him to disown his faith, and he had to pray, "Remove me from the way of lying; turn away mine eyes from vanity; depart from me, ye evil doers." Repeatedly he reveals the hardness of his life. "The proud have me in great derision; bands of wicked have robbed me; they have forged a lie against me; the proud have digged pits for me; they persecute me wrongfully; the wicked have laid in wait to destroy me; many are my persecutors and mine enemies; I am shriveled like a wine-skin in smoke!" Trouble! trouble!

He tells us, too, that the times were evil. One could guess that from his grievous life. But he emphasizes it. Men were hard, mean, cruel. "The wicked forsake thy law; they have

*From the *Epworth Herald*.

forgotten thy words, erring from thy commandments." Over and over he returns to the hard wickedness of his day. "They have made void thy law; salvation is far from them; they heed not thy word." At the last he dismisses them in stinging scorn, "Their heart is as fat as grease!"

He had one peculiar personal characteristic. He did not sleep well. Insomnia haunted him. He seems to have been up at all hours of the night. "Awake I meet the night watches." It was often so—"in the night"—"remembering"—"watching"—"meditating."

He loved his Bible. That was the chief thing about him. This was why he wrote his poem—to praise his Bible. In evil times, in a tortured life, and during nervous, restless nights he found his Bible an inexhaustible source of comfort, instruction, and refreshment. So he wrote a poem about it! This is the more remarkable when one remembers how little of our Bible he had. He had none of the New Testament, for he lived three or four hundred years before Christ. No deep Sermon on the Mount, no fascinating parables, no cross-crowned Calvary, no helpful epistles, no vision of the New Jerusalem, no Saviour Jesus. At most he had but two-thirds of the Old Testament. The rest had not been written. Most probably he had but a few fragments of the law, for scrolls were scarce and costly. Very certainly one scroll contained Deuteronomy, for his poem is full of echoes of that book. Strange, but, long years later, it was a favorite of Jesus too.

How he read and pondered those scrolls of his! In them he meditated day and night. "Ere the dawn I cry for help, in thy word do I hope. Oh, how I love thy law! It is my meditation all the day. I have remembered thy name in the night seasons." He rose before dawn to read his Bible. He pondered it all day, turning its teachings over in his mind. Through the sleepless, tired nights he repeated over to himself sections he knew by heart. Morning, noon, night, his Bible was grist for his thought. This is the secret of his delight in his Scripture rolls, *he kept everlastingly reading them*. Were he living today, he would carry a pocket Testament, *and read it*, at every odd moment.

He tells us an amazing array of things his Scriptures meant to him. They were his happiness. "Happy are they who walk in the law of Jehovah. Make me to go in the paths of thy commandments, for therein do I delight. How sweet are thy words to my taste, yea, sweeter than honey to my mouth!" Joy, delight, sweetness from out his Scriptures! He had found the end of the pursuit of happiness. He had found the sweetness of life. He had learned

the source of all joy. It was all in his Bible.

It was his source of good advice. It taught him wisdom. "Thy testimonies are my counselors; they make me wiser than mine enemies; I have more understanding than all my teachers; I understand more than the aged, because I have kept thy precepts." His Bible gave him insight beyond all he could learn from the worldly wise. His advice is: If any man lack wisdom, and cannot get a college education, let him ask of his Bible, which giveth wisdom to all liberally, and faileth not.

His Bible was also his wealth. "I have rejoiced in thy testimonies as much as in all riches." Here was his bank account. Here was his treasure. His pearl of great price was in his few rolls of Scripture. How invaluable they were to him! They were "more than all riches!"—precious as the gold of Ophir. He called himself a millionaire. He owned a roll or two of the law!

It was his protection from evil. "Thy Word have I laid up in my heart that I might not sin against thee. The wicked have laid a snare for me, yet I have not gone astray from thy precepts." Amid all his troubles, and all the snares to evil, his Bible held him steady. He found it had an antiseptic quality. It was vaccine against sin, an armor invulnerable to its attacks.

His Bible gave him boldness. "I will also speak of thy testimonies before kings, and shall not be put to shame." Before despotic, Oriental kings one had to appear in humble prostration. But rank and prestige could not overawe this man. His mastery of his Bible gave him dignity. It made him stalwart and unafraid. He was sure about things. He dared look every man in the face, unashamed and unabashed.

It was his door to liberty. "I shall walk at liberty; for I have sought thy precepts." His life was narrow and tortured. But out of his scrolls he obtained a sense of the largeness and freedom of life. It knocked off the shackles. It stripped off life's straight-jacket. It spoke of great matters—life, goodness, God! He found that getting into his Bible was like getting out of jail.

His Bible gave him companionship. Those dark nights of sleeplessness were filled with friendly conversations with his Bible. It was the companionship of his wakefulness. "I have remembered thy name in the night." During the lonely darkness it was the lamp to his feet, and a light to his pathway—his friend.

It gave him stability of character. This is the almost miraculous thing his prolonged meditations in his Bible did for him. They set his character. "Great peace have they that love thy law; they have no occasion of stumbling."

This is a colossal saying. A man steeped in the Scriptures need never sin! He will develop a granite character that nothing can move. That one quality of life so many hunger to achieve—immovable purpose—this man won by living in his Bible.

These things—happiness, wisdom, riches, protection, boldness, liberty, companionship, and stability of character—came to this man out of his deep study of his scrolls of the law. You will find all these, and a good round hundred more, if you will turn to his amazing poem—Psalm 119.

After Sixty-one Years

IN our December issue was told the story of a remarkably preserved Bible and its return to its owner. From Dr. William T. Ellis, the widely known correspondent and lecturer, has come to us a very interesting story of a little red-covered Bible, that he was instrumental in returning to the family of its original owner after sixty-one years of separation. The salient facts in the story are all that we may here give.

Henry Hartz, on enlisting as a drummer boy in 1861 in the Northern Army, had been presented with this Bible by his brothers and sisters, who had received it themselves from a Sunday school in Reading, Pa. In the battle of Gettysburg, he was seriously wounded. A Southern soldier, finding his apparently lifeless body on the field of action, took this Bible from his knapsack. This soldier became an evangelist, and used the Bible constantly in his services, often telling how it had come into his possession. On his death, he bequeathed it to Mr. B. C. Jones, an attorney of Clarksville, Texas. Mr. Jones prized it highly, but could not get away from the inscription, beautifully written on the fly leaf, with the name of Henry Hartz. He decided the Bible ought to go back to the family of the original owner, and made investigations; but in vain. Meeting Dr. Ellis, who was on a lecture tour in Texas, and learning that he came from Pennsylvania near the former home of Henry Hartz, the lawyer told Dr. Ellis the story of the Bible, and asked him to see if he could trace the Hartz family. Directories were searched in vain by Dr. Ellis. Then the story was published in the papers. A widely known retired letter carrier saw this story and located a daughter of Hartz. It was found that Hartz had not died on the battlefield of Gettysburg. The tide of battle had turned, some of his fellow soldiers discovered him, and finding that there was still life, took him to the hospital, where he eventually recovered. Three of his children were found to

be living, and the Bible was given to the youngest, a daughter.

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How to Use the Bible

FOR many years, one of our most popular leaflets has been that entitled "How to Use the Bible." Its author was unknown to us. But recently Rev. Dr. Harris Franklin Rall, Professor of Systematic Theology at the Garrett Biblical Institute, has enlightened us on the subject. It is a satisfaction to have the information and to pass it on to others. We reprint here the leaflet for those who are not acquainted with it.

When in sorrow, read John 14.
 When men fail you, read Psalm 27.
 When you have sinned, read Psalm 51.
 When you worry, read Matthew 6:19-34.
 Before church service, read Psalm 84.
 When you are in danger, read Psalm 91.
 When you have the blues, read Psalm 34.
 When God seems far away, read Psalm 139.
 When you are discouraged, read Isaiah 40.
 If you want to be fruitful, read John 15.
 When doubts come upon you, try John 7:17.
 When you are lonely or fearful, read Psalm 23.
 When you forget your blessings, read Psalm 103.
 For Jesus' idea of a Christian, read Matthew 5.
 For James' idea of religion, read James 1:19-27.
 When your faith needs stirring, read Hebrews 11.
 When you feel down and out, read Romans 8:31-39.
 When you want courage for your task, read Joshua 1.
 When the world seems bigger than God, read Psalm 90.
 When you want rest and peace, read Matthew 11:25-30.
 When you want Christian assurance, Romans 8:1-30.
 For Paul's secret of happiness, read Col. 3:12-17.
 When you leave home for labor or travel, Psalm 121.
 When you grow bitter or critical, read 1 Corinthians 13.
 When your prayers grow narrow or selfish, Psalm 67.
 For Paul's idea of Christianity, read 2 Cor. 5:15-19.
 For Paul's rules on how to get along with men, Rom. 12.
 When you think of investments and returns, Mark 10:17-31.
 For a great invitation and a great opportunity, Isa. 55.
 For Jesus' idea of prayer, Luke 11:1-13, Matt. 6:5-15.
 For the prophet's picture of worship that counts, Isa. 58:1-12.
 For the prophet's idea of religion, Isa. 1:10-18, Mic. 6:6-8.
 Why not follow Psalm 119:11 and hide some of these in your memory?

PROF. HARRIS FRANKLIN RALL.

Professor Rall writes, "The list was prepared by me first in briefer form, a little over fifteen years ago, while I was pastor of the First Methodist Episcopal Church in Baltimore, and appeared not long after in the *Sunday-school Times*. In the more extended form, as copied by your leaflet, I had it printed while I was acting pastor in Colorado Springs, some thirteen years ago."

The letter was accompanied by copies of the original and the amplified leaflets, and we are glad, indeed, to have the knowledge, and opportunity, to give credit where it is due.

MANY copies of the Scriptures have passed through romantic experiences. These columns have recounted the stories of some of them. But here is a picture of a unique and probably never duplicated "Pulpit Bible," apparently. On the seventy-fifth anniversary of the First Baptist Church at St. Paul, Minn., the original of this picture was presented to the church by the chief chef of the Dining Car Service of the Northern Pacific Railway. It was a large fruit cake. This was not an exegetical, but a physical fulfillment of the description of the judgment of the Lord by the Psalmist as "sweeter also than honey and the honeycomb."



*Courtesy of the
Northern Pacific
Railway.*

My Bible*

By Jane Prichard Duggan

THERE have been many used in the many years of my life—Bibles, New Testaments, "portions"—in more than two or three languages, leather-bound, cloth, paper, but of only a few of these I am thinking now.

The first one that I remember was an old, plain, fat volume, the whole Bible, bound in brown leather and covered with a rough green baize. Every morning after breakfast, it was handed to my grandfather. It was one of my childish pleasures to be the carrier. No one left the table until "prayers" were over. The reverent reading, and the fervent prayer for which we all knelt at our chairs, is one of my clearest memories of the "sixties." There was time enough then for morning family prayers.

Three New Testaments come next—my mother's, which lay, together with Jay's "Morning Exercises," on her workstand, worn by much use; my grandmother's, on her workstand in another corner of the sitting-room, with beautiful fair print; and my own. This last was square, sleek, brown, with print right for childish eyes. There were early summer mornings when birds twittered in the garden trees below my window in Richmond, as I sat reading "my chapter," glad perhaps to get it done before breakfast, yet finding for myself, in what I read even then, some of the truths which have remained graven deep upon my heart to this day.

My first whole Bible came to me on my sister's death in the early "seventies." It had been

hers—a small, compact book, with very fine print, in black leather, the edges of the covers finished by a narrow brass binding, a brass clasp closing the little volume. To Sunday school and church went this little Bible with me for many years.

At last, in the first of the "eighties" the revised New Testament came into being, and I at once bought a clothbound copy of this, wondering if I could ever accustom myself to its reading. Now that volume, rebound in Roman vellum and illustrated with photographs of paintings by "old masters," remains on the bookshelf among other choice books, a souvenir of more than that early edition of the revision.

Then, in the first year of the "nineties" a thin Bible and a fat Testament in Spanish came into daily, often hourly, use in Mexico.

Since early in the twentieth century, the American Standard edition has served me for English use, until now. Today—the last volume, worn, margins filled with notes, pages falling apart—a beautiful new book has come, the American version still, in much larger type than any as yet, to serve much older eyesight and to inspire a tired life with a fresh grip upon "the impregnable Rock of Holy Scripture."

Yet, any version, in any tongue, can only mean to me the same Bible: the same old hero stories of the Old Testament; the beautiful true story of Jesus from his birth of the virgin mother in Bethlehem, to his ascension from near Bethany; the acts and the visions of the

*From *The Baptist*.

apostles, and told in all the books as in one alone.

Bindings, common or *de luxe*, do not matter, type is of passing importance, versions only serve to prove, more fully from age to age, the unimpeachable truth that the Bible is one among all other books, the written word of Jehovah, or our Father, as he would have it come to us, perfect for every human need and intelligence, of every human creature of every race and language.

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Every Man in His Own Tongue

By Rev. J. J. Morgan, Secretary, Southwestern Agency

IT is not only in the foreign lands that the blessing of reading the Bible in one's native tongue is appreciated. The Southwestern Agency has received the following letter from a man, who, after searching for a long time for an Arabic Bible with voweled type, bought one from the American Bible Society. It is his custom every Sunday to study the Word of God with his children about him. His letter is reproduced exactly:

"I received the Bible. I certainly thank you from my heart. I am sending check for \$5, and if any more postage please advise. Will be glad to pay it. I wish that I could shake hands with your good deed, as I can help my seven children along. Last Sunday I have met word I cannot make out in Job 39th, 19th verse, and that was: Hast thou given the horse strength. Hast thou clothe his neck with thunder. I cannot get satisfactory meaning of Thunder until I open our Arabic Bible then I understand it very plain, as our language every word has its own devadgle [individual—Ed.] meaning. When you read it you will know it mane on the horse neck. And so many wording in the English pronounce the same at the same time deferants meaning to it. As the Arabic language wider and plainer than the English. I thank you for taking the time reading my letter however it may not interest you."

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The Three Best Books

Translated from an article in "*El Mundo Cristiano*," the organ of Protestant Missions in Mexico.

IN a shabby and isolated cottage lived a pious old man, who was so endowed with wisdom that people eagerly sought his counsel and listened with delight to his wholesome teachings.

On one occasion a certain learned man who visited him was so surprised to find him of such sound judgment, that he was moved to inquire, "How did you come by such great wisdom? I observe here no library whereby

you might have gleaned so much valuable knowledge."

The old man replied: "That is true. Nevertheless I possess the three very best books in existence, and I take care to read them every day. They are: The works of God which encompass me; my conscience which lives in me; and the Holy Scriptures. The works of God—the heavens and the earth—are as a great book open before our eyes; they cause us to recognize the power, the wisdom, and the goodness of our Heavenly Father. My conscience tells me what I ought to do and what I ought not to do. And the Bible, that Book of books, teaches us how God has revealed himself to man from the time the world was created; it gives us knowledge of the Son of God, our Lord and Saviour Jesus Christ, whom the Heavenly Father sent to earth; it conveys to us his commands and his promises, and relates to us all that he did and suffered, that we might be upright and joyous. What we ought to believe, hope for, and cherish, what we should do and what we should avoid—all this is found written in the Word of God, in creation, and in the conscience."—(From "*La Veillee*.")

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The Holy Bible

By Rev. E. C. Sell

THE Bible is the holy Book—
God's word to erring man;
Precious Book! Read it, search it—look
For truth on which to stand.

It tells of Him who is the way
From paths of sin to peace,
And on and up to perfect days;
Press on—on—do not cease.

It tells of Him who is the truth;
Hear him, serve him, indeed;
Love him, and of thy love give proof;
His word believe and heed.

It tells of Him who is the life
For all the human race;
He will inspire—give hope that's life;
Arise, accept his grace.

It tells of Him who is the light
That shines into the heart,
And shows the way to heaven's height,
Where saints will never part.

It tells of Him who is the bread
To feed the hungry soul;
Why linger, suffer, pine, and dread?
Trust him, take him, be whole.

It teaches all to fear and love
The God who gave his Son;
To do his will, as those above;
It can—it must be done.

It points to heaven—home and rest,
Where God forever reigns,
And angels sing, and all are blest;
Free from sin, toils and pains.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, FEBRUARY, 1925

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

JANUARY MEETING OF THE BOARD

THE ninth stated meeting of the Board of Managers of the American Bible Society in its one hundred and ninth year was held at the Bible House, Astor Place, New York, on Thursday, January 8, 1925, at 3:30 p. m., President E. Francis Hyde in the chair.

Devotional exercises were conducted by the Rev. William Sunday, D.D., pastor of the St. James Evangelical Lutheran Church, New York City.

The minutes of the eighth stated meeting of the Board of Managers were presented and approved.

The minutes of the various standing committees were presented and approved and their recommendations adopted.

Tributes were paid to the Rev. John Fox, D.D., LL.D., former Corresponding Secretary of the Bible Society, and to J. Marshall Stuart, a member of the Board of Managers; both of whom had died since the last meeting of the Board. Committees were appointed to prepare memorial minutes. General Secretary Haven, who had attended both funerals, reported that President Hyde had sent beautiful wreaths on behalf of the Board.

The following memorial minute on Mrs. Ralph (Elizabeth R.) Voorhees, prepared under the instructions of the General Conference Committee, was presented by the Recording Secretary:

In the death of Mrs. Voorhees, on September 21, 1924, the American Bible Society lost the first lady to be made an Honorary Life Member. She had been a large giver to, and a loyal friend of, the Society for a generation.

Loyalty was an outstanding characteristic of Mrs. Voorhees. She was loyal to her father, whose companion she was for forty-five years, from the death of her mother in her infancy. For him she deferred her own marriage until his death. She was loyal to the church of her forefathers, contributing constantly and generously to the missionary and educational work of that church, and also to the building and equipment of individual needy churches of the denomination. She was loyal to the wider interests of the Kingdom in this country and in foreign lands, giving widely and wisely. Thus it was that her gifts came to the American Bible Society.

After the death of her father, she married Mr. Ralph Voorhees, to whom she had been engaged for some years, and who had been blind since young manhood. A few years later, she inherited large wealth

from an uncle. Mr. and Mrs. Voorhees continued to live modestly, while quietly devoting their large income with care and discretion to many phases of Christian service. Generous checks came frequently to the American Bible Society in those early years. In 1905, they gave the Society \$100,000 on the annuity basis—the largest annuity gift the Society has ever received. In making this gift, they specified that the annuity should be only 5 per cent., though they were then entitled to a higher percentage.

During the years that followed, it was a common practice for them to return as a contribution to the current work of the American Bible Society their annuity checks. They sought to widen the circle of friends of the Bible Society by making over a score of ministers and prominent persons in their church, Life Directors of the American Bible Society. They also responded generously to all special appeals, such as the Endowment Fund, the Army and Navy Fund, and the Japan Earthquake Fund, Mr. Voorhees being the one who transmitted the checks while he lived. After his death in 1907, the signature "Elizabeth R. Voorhees" continued to bring very welcome cheer to the Bible House. The Society received in such annual gifts a total of over \$80,000, in addition to the \$100,000 annuity gift.

The Board of Managers, which, in 1919, recognized the loyal and generous interest of Mrs. Voorhees in the great work of the Society by electing her an Honorary Life Member, would now place on record its deep appreciation of her Christian character and generous stewardship.

On the recommendation of the Home Agencies Committee, and on the invitation of the Connecticut Bible Society, it was resolved that the Annual Secretaries' Conference be held at Hartford, Connecticut, beginning on March 12th.

On the recommendation of the Home Agencies Committee, and in accordance with a special agreement with the Maryland Bible Society and the Washington City Bible Society, it was resolved to establish a new Home Agency with headquarters at Washington, D. C., the territory of the Agency including the states of Maryland and Delaware and the District of Columbia.

The congratulations of the Board of Managers were extended to the Bible Society of Virginia on their purchase of a permanent home in the city of Richmond.

General Secretary Haven was appointed a representative of the American Bible Society on the Administrative Committee of the Federal Council.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of November: Caribbean, 3,061 volumes, valued at \$152.03; Mexico, 174 volumes, valued at \$224.10; Philippines, 1,000 volumes, valued at \$24; West Indies, 535 volumes, valued at \$392.72; total volumes, 4,770; total value, \$792.85.

The issues from the Bible House, during the month of November, were 309,211 volumes.

The meeting was adjourned.

CASH RECEIPTS IN DECEMBER, 1924

LEGACIES

| | |
|--|-------------------|
| Barber, Matilda, late of Orange, Conn. | \$ 25 00 |
| Brown, Wm. Alex., late of Philadelphia, Pa. | 2,783 66 |
| Cross, Almira D., late of Hartford, Conn. | 100 00 |
| Duncan, A. M., late of Glendale, Cal. | 200 00 |
| Perkins, Charles E., late of Brooklyn, N. Y. | 5,000 00 |
| Phillips, Thomas E., late of Dutchess County, N. Y. | 200 00 |
| Street, J. M., late of Columbus, Miss. | 500 00 |
| | <u>\$8,808 66</u> |

GIFTS SUBJECT TO LIFE INTEREST

| | |
|--|-------------|
| Amount received during the month | \$26,815 00 |
|--|-------------|

AUXILIARY SOCIETIES

| | Rec'd on Donation Account | Rec'd on Book |
|---|---------------------------|---------------|
| Alabama | \$ 53 12 | |
| Austin, Texas..... | 50 00 | |
| Chicago, Ill. | 62 45 | |
| Columbus, Welsh, Wis. | 200 00 | |
| Ixonia, Welsh, Wis. | 40 00 | |
| Jefferson County, Shepherdstown Branch, W. Va. | 50 00 | 15 00 |
| Lancaster, S. C. | | 27 81 |
| Lime Spring, Iowa. | 221 25 | |
| Livingston Co., N. Y. | | 6 34 |
| Long Creek, Welsh, Iowa | 157 85 | |
| Long Island, N. Y. | | 28 30 |
| Maine | | 562 93 |
| Maryland | | 267 72 |
| Massachusetts | 2,379 49 | |
| Nashville, Tenn. | | 17 74 |
| New York, N. Y. | 1,021 08 | |
| St. Louis, Mo. | 491 61 | |
| Schoharie Co., N. Y. | 16 30 | |
| Troy, Female, Ohio. | | 81 |
| Ulster County, N. Y. | 16 93 | |
| United Bible Society, Eastern Allen Co., Kans. | 22 60 | |

| | |
|-----------------------------------|-------------------|
| West Pawlet, Welsh, Vt. | 59 00 |
| | <u>\$4,927 78</u> |
| Received on Donation Account..... | 840 55 |
| | <u>\$5,768 33</u> |

HOME AGENCIES

| | |
|---------------------------------|--------------------|
| Atlantic | \$ 6,360 13 |
| Central | 2,390 76 |
| Colored People of U. S. A. | 1,994 25 |
| Eastern | 3,866 04 |
| Northwestern | 4,200 28 |
| Pacific | 2,125 08 |
| South Atlantic | 1,599 54 |
| Southwestern | 3,213 09 |
| Western | 1,486 13 |
| | <u>\$27,235 30</u> |

FOREIGN AGENCIES

| | |
|-------------------|---------|
| Upper Andes | \$92 10 |
|-------------------|---------|

From Home Agencies and Included in Home Agencies' Receipts

| | |
|---|-------------|
| Donations from Auxiliary Societies: | |
| Pennsylvania | \$ 1,411 14 |
| New Alexandria, Pa. | 100 00 |
| Young Men's Bible Society, Cincinnati, Ohio | 100 00 |
| Sussex Co., N. J. | 600 00 |
| Gifts from Individuals.... | 1,169 33 |
| Gifts from Churches..... | 2,229 02 |

| | |
|---------------------------------------|----------|
| Returns from Scriptures Donated | \$112 61 |
|---------------------------------------|----------|

TRUST FUNDS, PERMANENT

| | |
|---------------------------|----------|
| Howard, Rev. Jas. C. | \$100 00 |
|---------------------------|----------|

RECAPITULATION

| | |
|--|-------------|
| Legacies | \$ 8,808 66 |
| Gifts Subject to Life Interest | 26,815 00 |
| Auxiliary Societies on Donation Account..... | 840 55 |
| Auxiliary Societies on Book Account..... | 4,927 78 |
| Home Agencies | 27,235 30 |
| Foreign Agencies | 92 10 |

| | |
|---------------------------------------|--------------------|
| Returns from Scriptures Donated | 112 61 |
| Trust Funds, Permanent | 100 00 |
| | <u>\$68,932 00</u> |

MISCELLANEOUS

| | |
|--|---------------------|
| Alden Memorial Fund Income | \$ 12 49 |
| Alexander Ogg Legacy Income | 179 85 |
| Appeals | 7 26 |
| Available Investments.... | 339 33 |
| Bible House Rentals.... | 10,849 69 |
| Bible Society Record.... | 17 50 |
| Diffusion of Information. | 3 45 |
| Funds Received for Transmission | 61 25 |
| General Salaries and Expenses | 190 00 |
| Gifts for Distribution to Blind from Individuals | 1,223 10 |
| Gifts from Churches.... | 7,953 21 |
| Gifts from Individuals.... | 18,621 04 |
| Income from Available Investments | 2,196 82 |
| Income from Securities Payable Beneficiaries.... | 26,921 93 |
| Income from Legacies and Gifts, Trust Funds.... | 23,153 91 |
| J. Burr Legacy Income.... | 519 29 |
| Japan Earthquake Fund: from Individuals, \$47.00; from Churches, \$43.00. | 90 00 |
| Legacy Equalization Fund | 390 00 |
| Manufacturing Credits.... | 2,260 14 |
| Scriptures to the Blind.... | 234 00 |
| The Trade | 1,805 29 |
| Treasurer's Office, Annuity Costs | 10 07 |
| United States Trust Co., Annuity Account | 22,110 00 |
| United States Trust Co., Trust Funds | 3 76 |
| | <u>\$119,153.38</u> |

| | |
|-------------------------|---------------------|
| Total Cash Receipts.... | <u>\$188,085 38</u> |
|-------------------------|---------------------|

JOURNAL ENTRIES

| | |
|--|----------|
| Liberty Bonds, etc., received as Gifts Subject to Life Interest..... | \$100 00 |
|--|----------|

CASH STATEMENT FOR DECEMBER, 1924

GENERAL CASH STATEMENT

RECEIPTS

| | |
|--|---------------------|
| Balance from November, 1924..... | \$ 36,571 81 |
| Auxiliaries | 4,927 78 |
| The Trade | 1,805 29 |
| Scriptures to the Blind..... | 234 00 |
| Manufacturing Credits | 2,260 14 |
| Annuity Account | 26,815 00 |
| Bible House Rentals | 10,849 69 |
| Gifts for Distribution to the Blind..... | 1,223 10 |
| Gifts from Auxiliaries | 840 55 |
| Legacies | 8,808 66 |
| Gifts from Churches | 7,953 21 |
| Gifts from Individuals | 18,621 04 |
| Returns from Scriptures Donated..... | 112 61 |
| Bible Society Record..... | 17 50 |
| Home Agencies | 27,235 30 |
| Foreign Agencies | 92 10 |
| Interest on Available Funds | 2,196 82 |
| Income Payable to Beneficiaries | 26,921 93 |
| Burr Legacy | 519 29 |
| Alden Memorial Fund..... | 12 49 |
| Ogg Legacy | 179 85 |
| Available Investments | 339 33 |
| Trust Funds—Income | 23,153 91 |
| Trust Funds—Permanent | 100 00 |
| Diffusion of Information | 3 45 |
| General Salaries and Expenses..... | 190 00 |
| Treasurer's Office—Salaries and Expenses.. | 10 07 |
| Appeals | 7 26 |
| J. S. Trust Co.—Trust Funds..... | 3 76 |
| J. S. Trust Co.—Annuity Account..... | 22,110 00 |
| Legacy Equalization Fund..... | 390 00 |
| Funds Received for Transmission | 61 25 |
| Japan Earthquake Fund | 90 00 |
| | <u>\$224,657 19</u> |

DISBURSEMENTS

| | |
|---|---------------------|
| General—Salaries and Expenses | \$ 4,915 81 |
| Treasurer's Office—Salaries and Expenses... | 2,291 54 |
| Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc. | 5,260 79 |
| Appeals | 7,451 40 |
| Exchange Paid | 15,257 31 |
| Remittances to Home Agencies | 11,732 38 |
| Remittances to Foreign Agencies..... | 2,694 33 |
| Bible Society Record | 71 51 |
| Pensions | 208 37 |
| Income Payable to Beneficiaries | 9,999 74 |
| Diffusion of Information | 2,637 49 |
| Legacy Expenses | 391 41 |
| Library | 39 15 |
| Translation and Revision | 169 00 |
| Funds Received for Transmission | 61 25 |
| Trust Funds Invested | 3 76 |
| Plate Account | 156 80 |
| U. S. Trust Co.—Available Investments..... | 390 00 |
| U. S. Trust Co.—Annuity Account..... | 40,023 75 |
| U. S. Trust Co.—Trust Funds..... | 100 00 |
| Insurance Paid in Advance..... | 2,580 23 |
| Real Estate | 11,078 60 |
| Church Budget Costs..... | 20 00 |
| Auxiliaries, Payments to..... | 3,500 00 |
| Gifts from Churches | 20 00 |
| Cash Reserved for Publication Dep't..... | 89,543 77 |
| Miscellaneous Home | 65 00 |
| Miscellaneous Foreign | 41 81 |
| Balance to January, 1925..... | 13,951 99 |
| | <u>\$224,657 19</u> |

PUBLICATION DEPARTMENT CASH STATEMENT

| | | | |
|------------------------------------|--------------------|-------------------------------|--------------------|
| Balance from November, 1924..... | \$ 3,962 76 | Publication Department | \$74,288 32 |
| Transferred from General Cash..... | 89,543 77 | Balance to January, 1925..... | 19,218 21 |
| | <u>\$93,506 53</u> | | <u>\$93,506 53</u> |

Total Cash Balance.....\$33,170 20

A NEW TEN-CENT TESTAMENT

New Testament

BOLD-FACED TYPE

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KING JAMES VERSION

S. JOHN 20

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14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto

them *his* hands and *his* side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it

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